

UNITED STATES DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

FOR NPS USE ONLY

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DATE ENTERED

NATIONAL REGISTER OF HISTORIC PLACES
INVENTORY -- NOMINATION FORMSEE INSTRUCTIONS IN *HOW TO COMPLETE NATIONAL REGISTER FORMS*
TYPE ALL ENTRIES -- COMPLETE APPLICABLE SECTIONS**1 NAME**

HISTORIC

St. Barnabas Episcopal Church

AND/OR COMMON

2 LOCATIONSTREET & NUMBER Southeast Corner of S.E. Fourth Street and
St. Barnabas Road

NOT FOR PUBLICATION

CONGRESSIONAL DISTRICT

CITY, TOWN

Snow Hill

VICINITY OF

First

STATE

North Carolina

CODE
037

COUNTY

Greene

CODE

079

3 CLASSIFICATION

CATEGORY

☐ DISTRICT
☒ BUILDING(S)
☐ STRUCTURE
☐ SITE
☐ OBJECT

OWNERSHIP

☐ PUBLIC
☒ PRIVATE
☐ BOTH
PUBLIC ACQUISITION
☐ IN PROCESS
☐ BEING CONSIDERED

STATUS

☐ OCCUPIED
☒ UNOCCUPIED
☐ WORK IN PROGRESS
ACCESSIBLE
☐ YES: RESTRICTED
☒ YES: UNRESTRICTED
☐ NO

PRESENT USE

☐ AGRICULTURE ☐ MUSEUM
☐ COMMERCIAL ☐ PARK
☐ EDUCATIONAL ☐ PRIVATE RESIDENCE
☐ ENTERTAINMENT ☐ RELIGIOUS
☐ GOVERNMENT ☐ SCIENTIFIC
☐ INDUSTRIAL ☐ TRANSPORTATION
☐ MILITARY ☒ OTHER **INACTIVE CHURCH****4 OWNER OF PROPERTY**NAME Trustees of the Episcopal Diocese of North Carolina
c/o Bishop Hunley Elebash

STREET & NUMBER

P. O. Box 2178

CITY, TOWN

Wilmington

VICINITY OF

STATE

North Carolina

28401

5 LOCATION OF LEGAL DESCRIPTIONCOURTHOUSE,
REGISTRY OF DEEDS, ETC.

Greene County Courthouse

STREET & NUMBER

CITY, TOWN

Snow Hill

STATE

North Carolina

6 REPRESENTATION IN EXISTING SURVEYS

TITLE

DATE

☐ FEDERAL ☐ STATE ☐ COUNTY ☐ LOCALDEPOSITORY FOR
SURVEY RECORDS

CITY, TOWN

STATE

7 DESCRIPTION

CONDITION		CHECK ONE	CHECK ONE
<input type="checkbox"/> EXCELLENT	<input type="checkbox"/> DETERIORATED	<input checked="" type="checkbox"/> UNALTERED	<input checked="" type="checkbox"/> ORIGINAL SITE
<input type="checkbox"/> GOOD	<input type="checkbox"/> RUINS	<input type="checkbox"/> ALTERED	<input type="checkbox"/> MOVED DATE _____
<input checked="" type="checkbox"/> FAIR	<input type="checkbox"/> UNEXPOSED		

DESCRIBE THE PRESENT AND ORIGINAL (IF KNOWN) PHYSICAL APPEARANCE

St. Barnabas Episcopal Church is a small rectangular frame building, three bays wide and four deep, with a gable roof chancel extending to the rear. It sits on a low brick foundation and is covered with a rather steep gable roof. All bays are marked by lancet openings with plain board frames. The gable end forms the main (west) facade. The central entrance features a double door surmounted by a solid two-part tympanum. The door panels and the panels of the tympanum are filled with narrow vertical boards. The windows contain simple sash without tracery. As noted above, the walls are covered in board and batten, with the battens rising from a molded water table to tiny caps from which spring miniature lancet arches, creating a lancet arcade. The gables are also of board and batten; a simple kingpost system of ornamentation defines the main gable. To the rear projects the chancel with flanking shed extensions that contain entrances. These are finished with plain board and batten. Near the rear of the church stands a bell tower of open framing with a shallow pyramidal roof.

The interior of the church, like the exterior, is of simple, straightforward Gothic Revival character, well preserved and intact after repairs necessitated by vandalism. Two banks of pews are separated by a central aisle that leads to the chancel. The white plastered walls contrast dramatically with the dark wood of the pews, door and window frames, narrow vertically sheathed wainscot, ceiling, and linear truss system that articulates the ceiling. The chancel is framed by a wide pointed arch and ends in a stained glass window. Stained glass also fills the two side windows nearest the chancel. The pews are probably original, and they resemble others of the period seen in various eastern North Carolina churches. The upper portion of curvilinear ends resemble abstracted whales in profile. Curvilinear brackets also support the simple members of the X-truss system. The stone baptismal font, ornate wooden organ, and other ecclesiastical furniture remain.

The cemetery adjoining the church is shaded and quiet, with a collection of various types of stones, well kept by the community.

8 SIGNIFICANCE

PERIOD		AREAS OF SIGNIFICANCE -- CHECK AND JUSTIFY BELOW			
<input type="checkbox"/> PREHISTORIC	<input type="checkbox"/> ARCHEOLOGY-PREHISTORIC	<input type="checkbox"/> COMMUNITY PLANNING	<input type="checkbox"/> LANDSCAPE ARCHITECTURE	<input checked="" type="checkbox"/> RELIGION	
<input type="checkbox"/> 1400-1499	<input type="checkbox"/> ARCHEOLOGY-HISTORIC	<input type="checkbox"/> CONSERVATION	<input type="checkbox"/> LAW	<input type="checkbox"/> SCIENCE	
<input type="checkbox"/> 1500-1599	<input type="checkbox"/> AGRICULTURE	<input type="checkbox"/> ECONOMICS	<input type="checkbox"/> LITERATURE	<input type="checkbox"/> SCULPTURE	
<input type="checkbox"/> 1600-1699	<input checked="" type="checkbox"/> ARCHITECTURE	<input type="checkbox"/> EDUCATION	<input type="checkbox"/> MILITARY	<input type="checkbox"/> SOCIAL/HUMANITARIAN	
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> ART	<input type="checkbox"/> ENGINEERING	<input type="checkbox"/> MUSIC	<input type="checkbox"/> THEATER	
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> COMMERCE	<input type="checkbox"/> EXPLORATION/SETTLEMENT	<input type="checkbox"/> PHILOSOPHY	<input type="checkbox"/> TRANSPORTATION	
<input type="checkbox"/> 1900-	<input type="checkbox"/> COMMUNICATIONS	<input type="checkbox"/> INDUSTRY	<input type="checkbox"/> POLITICS/GOVERNMENT	<input type="checkbox"/> OTHER (SPECIFY)	
		<input type="checkbox"/> INVENTION			

SPECIFIC DATES

1887

BUILDER/ARCHITECT W. T. Faircloth, Porter & Godwin

STATEMENT OF SIGNIFICANCE

St. Barnabas Episcopal Church is a modest, representative example of the Carpenter Gothic style popular for small churches in the mid and late-nineteenth century. The impact of Richard Upjohn's Rural Architecture shaped the design of churches, especially Episcopal, for nearly a half century, providing the impetus for buildings of stylish form, which contrast with their characteristically simple, vernacular contemporaries. A few Episcopal churches of this type survive in southeastern North Carolina. These represent the full-blown introduction of pattern book architectural styles, particularly the Gothic, into the rural and small town communities of the region. Grace Church, Jones County (National Register) is especially notable and shares with St. Barnabas the use of an arcaded upper cornice linking the battens of the board and batten walls, a subtle technique that emphasizes the verticality of the structure and makes each wall surface a stylized lancet arcade. Completed in 1887, St. Barnabas was the sixteenth church in Greene County, but more importantly, it was the only representative of the Episcopal denomination in the county for seventy-five years.

Criteria Assessment:

- A. St. Barnabas Episcopal Church is associated with the history of the Episcopal Church, and thus with the social history, of Greene County from 1884 to 1962.
- C. St. Barnabas is a representative example of the Carpenter Gothic style churches which were built in southeastern North Carolina during the mid and late nineteenth century as a result of the popularization and spread of architectural pattern books.

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Seventeen years have passed since the last service was held in St. Barnabas Episcopal Church in Snow Hill. A few remaining Episcopal families have assumed responsibility for its care and maintenance. Though never an outstanding member of the Episcopal Church in North Carolina, St. Barnabas is significant in the religious history of Greene County and of immeasurable nostalgic value to the residents of Snow Hill.

The Diocese of East Carolina was created by the General Convention of the Protestant Episcopal Church in America on October 22, 1883.¹ In December of that year, a primary convention was held in Christ Church, New Bern, to organize the new diocese.² John D. Grimsley from Greene County represented St. Barnabas Parish at that meeting. A new congregation was being formed near Snow Hill and was assigned to the Rev. Israel Harding as part of his circuit. By May, 1884, Harding had conducted four services in Snow Hill despite the lack of a church or an established place of worship.³ Earliest services were held in the courthouse; later the Baptist Church allowed the Episcopal congregation use of their structure.⁴

From the time of its organization, the Episcopal congregation was building its own house of worship. On October 24, 1884, Bishop A. A. Watson preached at the courthouse, and "after the service I met the principal persons of the congregation in consultation with reference to the erection of a church."⁵ Two and one half acres of land in Snow Hill had been acquired from Aquilla Sugg by the Diocese in 1883 but no funds had been available for construction.⁶ The Building Fund of the Diocese of East Carolina depended upon contributions from member churches, and the donations lagged for several years. Using a few funds raised locally and promises of repayment, John D. Grimsely, William E. Best, John Harvey, and Theophilus Edwards secured the services of W. T. Faircloth and the firm of Porter & Godwin to construct a small building which was completed early in 1887.⁷ The new church was named St. Barnabas which had for several years been the name of the parish, and immediately was listed as such among the mission stations of the Diocese of East Carolina. The church, capable of seating 150 worshipers, was more than adequate for the 50 individuals regularly attending service.⁸

Unable to draw substantial amounts from the meager balance in the Diocese Building Fund, and with few contributions coming from the ten families belonging to the church, the trustees of St. Barnabas faced a financial dilemma. They were unable to pay their creditors for labor and materials used in construction of the church. Faircloth and the firm of Porter & Godwin apparently threatened to attach mechanics liens to the property. To prevent legal actions against the St. Barnabas congregation, the trustees initiated a series of complicated land transactions with the Diocese by which the St. Barnabas land in Snow Hill was used as collateral for a loan. On March 15, 1888, the trustees received \$600 from the American Church Building Fund Commission in New York, payable in five yearly installments.⁹ For labor and materials,

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W. T. Faircloth received \$225.33 and the firm of Porter & Godwin \$165.04. The remainder was dispensed in small amounts to a variety of individuals, most of whom were members of the congregation.¹⁰

In 1889, the trustees began acquiring materials for the interior of St. Barnabas. A red carpet was purchased for the aisle and steps to the pulpit. A wood stove, the only source of heat, was placed in the opposite front corner from a new pump organ imported from York, Pennsylvania.¹¹ A stone baptismal font stood near the pulpit and a large stained glass window, the only original one, faced the congregation from the rear of the church. Later two more stained glass windows that had been in St. Mary's in Kinston were installed on each side of St. Barnabas.¹²

The Rev. Israel Harding remained as the priest in charge of the St. Barnabas Mission until his death on January 13, 1891. For the first five years of his ministry, services were irregular at St. Barnabas, but in 1889, he began regular bimonthly visitations.¹³ The church was not consecrated during Harding's lifetime because a canon of the Episcopal Church in America withheld consecration until the congregation was free of debt.¹⁴ The final payment of the loan to St. Barnabas was made early in 1893, and on April 23, Bishop A. A. Watson consecrated the church at Snow Hill in honor of "... the Rev. Israel Harding, whose memory finds another monument in this Church of S. Barnabas."¹⁵

After the death of Israel Harding, St. Barnabas placed in the Convocation of Wilmington where it was served by an itinerant evangelist.¹⁶ For twenty-two years (1895-1917) the Rev. Edward Wooten attended to the ministerial needs of the Snow Hill church. He initiated monthly Sunday services with occasional weekday sessions. Under Wooten's leadership, the number of communicants rose to twenty-seven, the most in the church's history. A Sunday school was begun and St. Barnabas contributed regularly to the various funds of the Diocese.¹⁷ In 1917 Wooten was replaced by the Rev. J. H. Griffith, beginning a string of eleven different ministers who were to serve St. Barnabas until the church ceased to function in 1962.¹⁸ For a time during the 1920s, the mission at Snow Hill flourished, then began a slow decline. Improved roads and modes of transportation led to bigger and better funded churches; death took its toll on the older members of the congregation; and the Diocese became increasingly reluctant to assign a regular minister to the mission. The number of communicants dwindled until only a few remained in 1962. With such a small congregation, the Diocese could no longer justify keeping St. Barnabas on its active roll. The church was closed but not deconsecrated, meaning that it remains an inactive member of the Diocese of East Carolina.

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Two near disasters prompted substantial renovation work to the church. On February 27, 1952, sparks from the corner wood stove ignited the shingle roof underneath the tin covering. The tin prevented the fire from engulfing the church, but the ceiling in the vicinity of the fire was destroyed. G. Frank Warren of Snow Hill, treasurer of St. Barnabas from 1938 to 1962, had the damaged portion replaced with timber specially cut to resemble the original woodwork.¹⁹ A second renovation was the result of vandalism. In 1971, five teenage boys entered the abandoned structure and wrecked the interior. The stained glass window over the altar was broken; hymn books were torn and used as projectiles to destroy the glass light fixtures; a hole was knocked in the ceiling; swinging doors to the vestibule were ripped to shreds; roofing cement was poured on the floor, carpet, and pews; the baptismal font was chipped and broken; covers for the kneelers were split open; the pump organ (which had been converted to electricity) was damaged beyond estimation; and the church and grounds were littered with beer cans and other debris.²⁰

Appeals to the Diocese of East Carolina for funds to repair St. Barnabas brought no response. In 1973 a memorial fund drive in honor of Mary Wall Bost Exum, a long time member of the church whose family pioneered the settlement of Greene County, brought sufficient monies to begin the restoration. According to Frank Warren, about \$6,000 has been spent and the repairs still are not complete. The memorial funds are gone. The families are too few and inflation is too high to continue the project.²¹

The only area being maintained at public expense is the cemetery, which is kept mowed and weeded by the town of Snow Hill. All the plots have been taken or assigned; consequently, only an occasional burial now takes place there. The cemetery itself, however, has an interesting history. The earliest grave is that of James G. Edwards who died February 19, 1850. Yet the church records state that the first person to be buried in the St. Barnabas Cemetery, which surrounds the church, was Addie Grimsley, the infant daughter of John D. Grimsely. She was buried on February 5, 1877.²² Obviously, the property was used as a private cemetery before St. Barnabas Parish was created and before the land was sold to the Diocese of North Carolina. Unlike many churches that sold or gave burial privileges to members of its congregation, St. Barnabas sold the actual land plots to its members, indicating that much of the two and half acres belonged to a number of different families. Frank Warren believes that most of

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the members never completed payment for their plots; thus the land reverted to the Diocese.²³ For those that may have completed payment; however, the legality of ownership is extremely complicated. Because of its policy of selling the plots, St. Barnabas lost its authority over the cemetery, leaving the care and maintenance to the individual owners. As families died out or moved away, interest in maintaining the cemetery waned. By the mid 1950s, weeds and shrubbery obscured the tombstones even though sporadic services were still being held in the church. Frank Warren led a campaign to clear the cemetery and see to its keeping, and when St. Barnabas became inactive, he secured the services of an attorney who discovered a municipal ordinance requiring the town to maintain cemeteries within the corporate limits. One interesting feature of the St. Barnabas cemetery is an enclosed square section to the rear of the church which was reserved for paupers. The graves are unmarked, but Frank Warren recalled the burial of a gypsy girl there many years ago.²⁴

Footnotes

¹ Protestant Episcopal Church in the U.S.A.: East Carolina (Diocese), Journals of the Annual Conventions, Journal of the Primary Convention, 1883, p. 3, hereinafter cited as Journal of Convention with appropriate date and page.

² Journal of Convention, 1883, p. 3.

³ Journal of Convention, 1884, pp. 12, 36, Appendix B. For various meeting places, see fn. 4.

⁴ See Bishop's Address, Journal of Convention, 1885, pp. 60-61; and 1886, pp. 47, 59.

⁵ Bishop's Address, Journal of Convention, 1885, pp. 60-61.

⁶ Greene County Deed Books, Office of the Register of Deeds, Greene County Courthouse Snow Hill, Deed Book 12, p. 19, hereinafter cited as Greene County Deed Book. For state of Building Fund, see Journal of Convention, 1885, p. 28.

⁷ Ledger Book, Records of St. Barnabas Church, now in possession of G. Frank Warren of Snow Hill, hereinafter cited as St. Barnabas Records. See also Bishop's Address, Journal of Convention, 1887, p. 59. Bishop Watson conducted prayers in the

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"new church at Snow Hill" on April 26 and 27. See also G. F. Warren to Larry Tise, Director of the Division of Archives and History, November 8, 1978, hereinafter cited as Warren to Tise. Mr. Warren quotes the traditional 1884 building date that appears on the cornerstone, but this was the date the congregation was formed. The church was completed three years later. An effort was made unsuccessfully to find information on Faircloth and Porter and Godwin. The 1880 and 1900 census records failed to list W. T. Faircloth. A check in Branson's N. C. Business Directory, 1890, did not uncover an architectural or contracting firm by that name in the following counties: Greene, Lenoir, Wayne, Pitt, Edgecombe, Northampton, Chowan, Craven, New Hanover, Carteret, Nash, Wilson, Warren, Wake, Orange, Guilford, Forsyth, Rowan, Mecklenburg, Johnston, Granville, and Cumberland. The fact that payment was made to Adcock and Daniel, attorneys for Porter & Godwin, possibly indicates that it was an out-of-state firm.

⁸ Journal of Convention, 1887, Appendix A-1, Table of Abstracts.

⁹ Journal of Convention, 1887, Report of the Board of Trustees of the Diocese of East Carolina, 22-23. To secure the loan, the Diocese transferred the church property to the trustees of St. Barnabas who mortgaged it to the American Building Fund Commission. When the debt was paid off in 1893, the trustees of St. Barnabas transferred the property back to the Diocese. Greene County Deed Book 18, p. 400; Deed Book 21, p. 208. For loan and schedule of repayment see Ledger, St. Barnabas Records.

¹⁰ Ledger, St. Barnabas Records.

¹¹ Ledger, St. Barnabas Records.

¹² Researcher's interview with G. Frank Warren, last treasurer of St. Barnabas and member of the church since 1930, May 3, 1979, notes in St. Barnabas Church File, Survey and Planning Branch, Archaeology and Historic Preservation Section, Division of Archives and History, Raleigh, hereinafter cited as Warren interview.

¹³ See Journal of Convention, 1884, Appendix A-11; 1885, Appendix A-1, 1887, Appendix A-1, 1889, Ministers' Additions to Report, Israel Harding.

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- ¹⁴ Journal of Convention, 1887, p. 75.
- ¹⁵ Ledger, St. Barnabas Records; and Bishop's Address, Journal of Convention, 1893, p. 30.
- ¹⁶ St. Barnabas remained in the Convocation of Wilmington until ca. 1920 at which time it was placed in the Convocation of Edenton where it remained until declared inactive. Journal of Convention, 1895, Appendix B; 1921, p. 19.
- ¹⁷ Journal of Convention, 1895-1917, List of Churches, Missions and Ministers in Charge; St. Barnabas Records; Journal of Convention, 1901, p. 71; 1907, 1910, Appendix B. Tabular Statement.
- ¹⁸ The following ministers served St. Barnabas from 1917 to 1962:
- J. H. Griffith 1917
 - A. C. D. Noe 1917-1924
 - J. W. Heyes 1924-1927
 - H. G. England 1927-1929
 - No minister 1929-1931
 - F. D. Dean 1931-1932
 - J. Q. Beckwith 1932-1933
 - No minister 1933-1934
 - H. F. Klopman 1935-1936
 - J. R. Roundtree 1936-1937
 - W. H. R. Jackson 1938-1940
 - No minister 1940-1942
 - J. R. Roundtree 1942-1951
 - Hume Cox
Frank M. Ross 1951-1962
- St. Barnabas Records; and Journal of Convention, 1917, p. 15; 1918, p. 15; 1924, p. 18; 1927, p. 18; 1929, p. 18; 1930, p. 19; 1931, p. 19; 1932, p. 15; 1934, p. 15; 1936, p. 15; 1938, p. 15; 1941, p. 15; 1942, p. 15.

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- 19 Warren interview
- 20 Warren interview; and undated, unidentified newspaper article in possession of Mr. Warren.
- 21 Warren interview
- 22 The researcher visited the cemetery and viewed the tombstones. See also St. Barnabas Records.
- 23 St. Barnabas Records; and Warren interview.
- 24 Warren interview
- 25 Jesse Marvin Ormond, The Country Church in North Carolina (Durham: Duke University Press, 1931), 153-154.

9 MAJOR BIBLIOGRAPHICAL REFERENCES

Branson, Levi. Branson's N. C. Business Directory, 1890. Raleigh, 1891.

Greene County Deed Records.

Kinston Daily Free Press, October 30, 1971.

10 GEOGRAPHICAL DATA

ACREAGE OF NOMINATED PROPERTY 2.5 acres

UTM REFERENCES

Latitude 35° 27' 05"

Longitude $77^{\circ} 40' 15''$

Figure 1 consists of four sub-diagrams labeled A, B, C, and D. Each sub-diagram contains three horizontal axes labeled 'ZONE', 'EASTING', and 'NORTHING'.
 - Diagram A: The 'ZONE' axis has two tick marks. The 'EASTING' axis has four tick marks. The 'NORTHING' axis has three tick marks.
 - Diagram B: The 'ZONE' axis has two tick marks. The 'EASTING' axis has four tick marks. The 'NORTHING' axis has three tick marks.
 - Diagram C: The 'ZONE' axis has two tick marks. The 'EASTING' axis has four tick marks. The 'NORTHING' axis has three tick marks.
 - Diagram D: The 'ZONE' axis has two tick marks. The 'EASTING' axis has four tick marks. The 'NORTHING' axis has three tick marks.

VERBAL BOUNDARY DESCRIPTION St. Barnabas and its cemetery/churchyard are contained in the 2 1/2 acre site which is bounded by S.E. Fourth Street on the North, residential property on the South, a gully on the East, and St. Barnabas Road on the West. Also see enclosed plat map.

LIST ALL STATES AND COUNTIES FOR PROPERTIES OVERLAPPING STATE OR COUNTY BOUNDARIES

STATE	CODE	COUNTY	CODE
STATE	CODE	COUNTY	CODE

11 FORM PREPARED BY

NAME/TITLE	Architectural Description prepared by Catherine W. Bishir, Head Survey and Planning Branch; Historical Significance by Jerry L. Cross, Researcher; Title Search
------------	---

ORGANIZATION by Walter Best, Researcher-Survey & Planning Branch DATE

N. C. Division of Archives and History

June 15, 1979

STREET & NUMBER

TELEPHONE

109 East Jones Street

919-733-6545

CITY OR TOWN

STATE

Raleigh

North Carolina 27611

12 STATE HISTORIC PRESERVATION OFFICER CERTIFICATION

THE EVALUATED SIGNIFICANCE OF THIS PROPERTY WITHIN THE STATE IS:

NATIONAL _____

STATE _____

LOCAL XX

As the designated State Historic Preservation Officer for the National Historic Preservation Act of 1966 (Public Law 89-665), I hereby nominate this property for inclusion in the National Register and certify that it has been evaluated according to the criteria and procedures set forth by the National Park Service.

STATE HISTORIC PRESERVATION OFFICER SIGNATURE

TITLE State Historic Preservation Officer

DATE July 12, 1979

FOR NPS USE ONLY

I HEREBY CERTIFY THAT THIS PROPERTY IS INCLUDED IN THE NATIONAL REGISTER

DATE _____

DIRECTOR, OFFICE OF ARCHEOLOGY AND HISTORIC PRESERVATION
ATTEST:

DATE _____

KEEPER OF THE NATIONAL REGISTER

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Ormond, Jesse Marvin. The Country Church in North Carolina. Durham: Duke University Press, 1931.

Protestant Episcopal Church in U.S.A. Journals of the Annual Conventions of the Protestant Episcopal Church in the Diocese of North Carolina, 1880-1893. Chapel Hill and Raleigh, 1880-1893.

Protestant Episcopal Church in U.S.A.: East Carolina (Diocese). Journals of the Annual Conventions of the East Diocese of North Carolina, 1883-1942. Wilmington, 1883-1942.

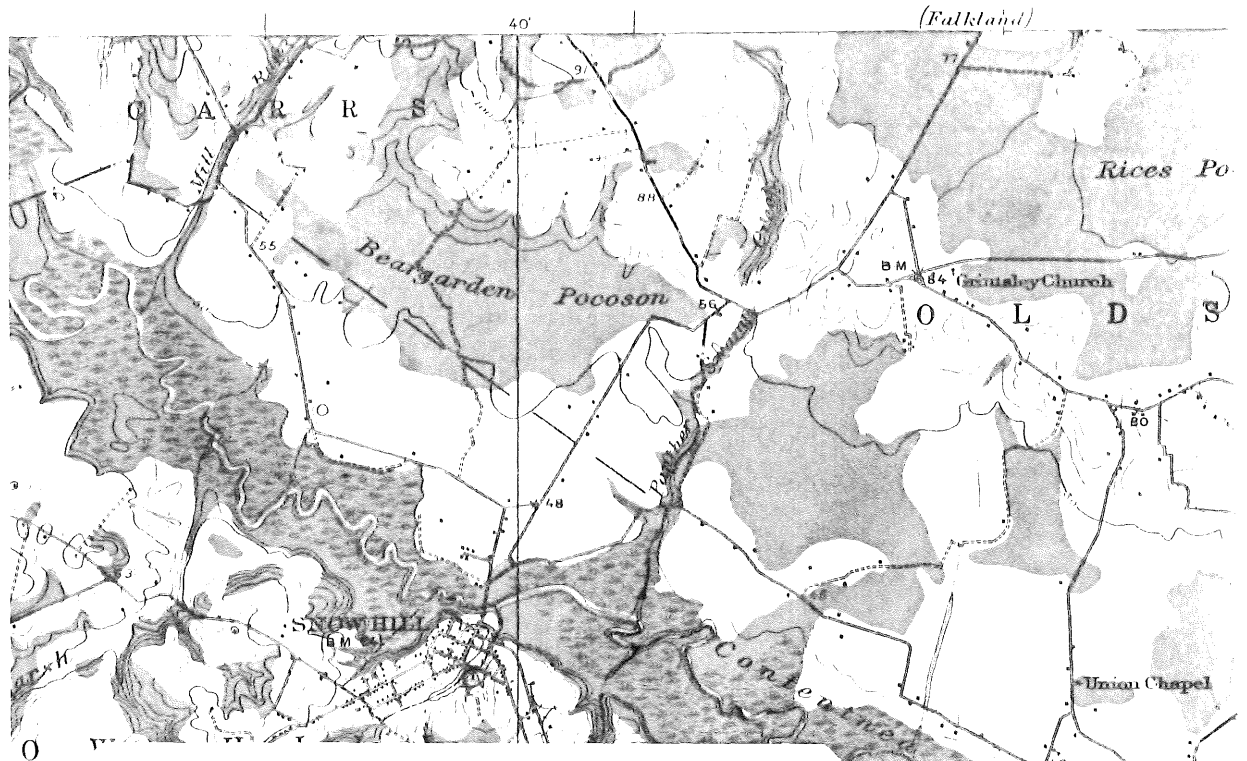
St. Barnabas Church Records. Now in possession of G. Frank Warren of Snow Hill.

Unidentified, undated newspaper articles. In possession of G. Frank Warren of Snow Hill.

United States Census Records, 1880, 1900. Population Schedules.

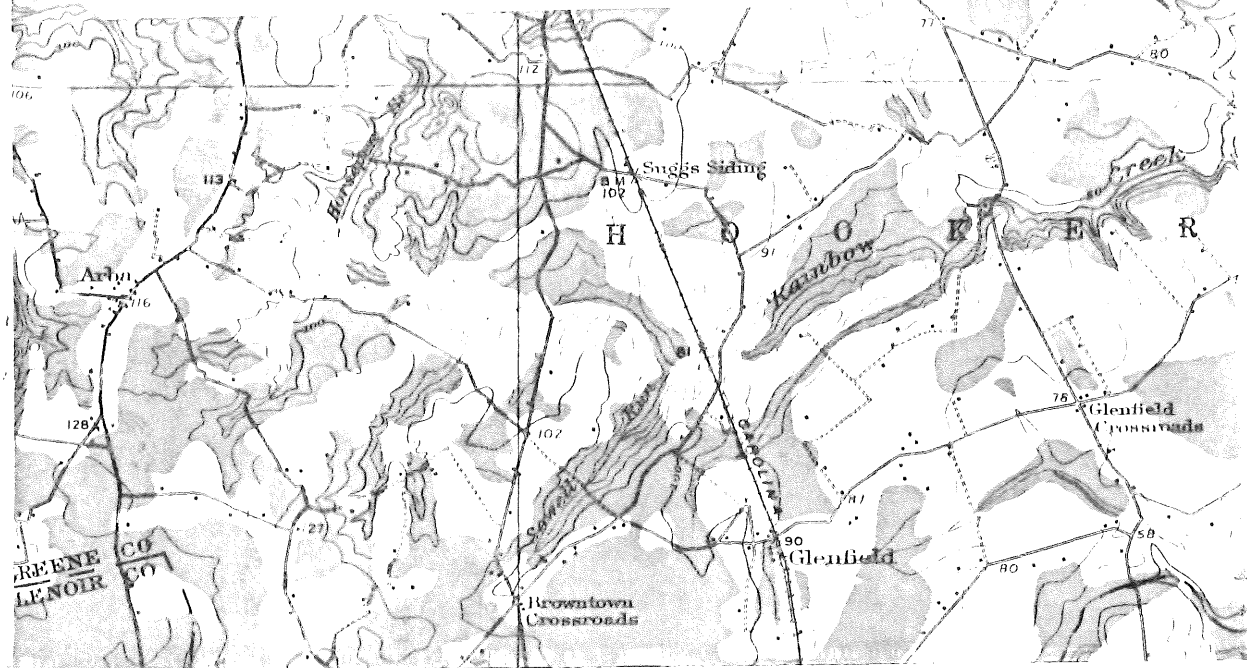
Warren, G. Frank. Interview, May 3, 1979.

ERIOR



St. Barnabas Mission

Fourth Street and St. Barnabas Road
 Snow Hill, Greene County, North Carolina
 Kinston Quadrangle 1:62500
 Latitude 35° 27' 05"
 Longitude 77° 40' 15"



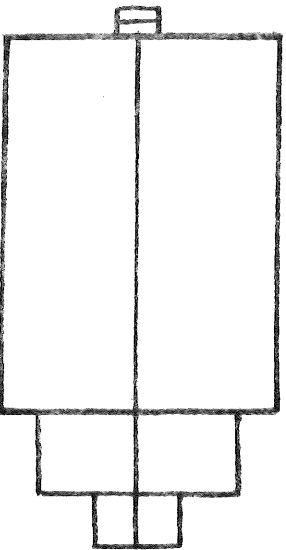
TREES

☒ BELL TOWER

PAUPERS' PLOT

TREE LINE

Gully



St. BARNABAS Rd.

TREES

St. BARNABAS EPISCOPAL CHURCH
SNOW HILL, NC



ERIOR

